

## A Sense of Responsibility

JOHN ADAMS in his memorable address, delivered at the Fiftieth Anniversary of the adoption of the Constitution, said of Washington that he had "the regulation of a profound sense of responsibility to a higher power." He listed this among the qualities of character which had made him the great constructive leader of the Revolutionary period.

As the perspective of history deepens it becomes more evident that this was, for that age, a most remarkable trait of character in a statesman. He lived and worked through the moral and spiritual nadir of American history. As few people then were attached to any church in the United States as there are professing Christians among the people of Chosen today. Here was a political leader who went through his tasks amid these conditions as one "who saw the Invisible One."

It is impossible to feel this "regulating sense of responsibility to a higher power," for any one or anything but God. Great minds may defer to majority opinion and will, but except in periods of unusual moral exaltation, they are usually compelled to look down in order to see it. The history of the past may have an advisory as well as an academic interest to them but no living growing mind feels any vital responsibility toward its precedents. Even the Magna Charta does not hold against a modern constitution. The nation may command our respect and affection, but in the innermost soul where intelligence and conscience rule, we realize that "We are more than Constitu-

**"Every one of us shall give account of himself to God"**

ROMANS 14:12

tions." Only God can hold that "regulating sense of responsibility" which makes any man move against all popular opinion and will, against all historic prejudices and precedents, as an

iceberg moves against the Gulf Stream in which it floats.

The time is rapidly approaching in this country when its leaders must choose between Jefferson with his dictum, "governments derive their just powers from the consent of the governed," and Paul when he declares that, "the powers that be are ordained of God" and "are his servants." Superficially we may seem to reconcile them by holding that the deposit of authority from God is in the people and not in their government. This satisfies few. Authority must originate somewhere. The Christian can consistently hold only to the Divine source.

Concerning our own sense of responsibility toward God in political affairs, let us cultivate it by its use and be regulated by it as Washington was. From the higher view point of the growing Kingdom of Christ let us boldly assert that God has given to every people who are a natural unity, the commission to govern themselves by any form of state they may see fit to create, so long as they preserve this "regulating sense of responsibility" to Him.

Theories and formulae may seem pedantic to the practical mind but they are the dynamos of life. The task confronting many nations today is to settle upon the use of this divine theory and then construct its political machinery adaptable to it.



# Mormonism Political

By Rev. J. S. Martin, D.D.

(This is the second in a series of articles on  
The Mormon Problem.)

THE great, fundamental, root evil of Mormonism is in its claim to be the *kingdom of God*. And this is in no spiritual sense. It is not the kingdom of God for the establishment of which Christian people pray and labor. It is rather the literal, temporal kingdom here and now established—the kingdom that one day is to be ruled in person by the Lord Jesus Christ when He shall have returned to earth and which meantime (and this is the significant thing for American patriots) is being ruled by His divinely appointed and anointed representative in the head of the Mormon kingdom. From the day of its inception down to the present hour it has claimed and exercised the powers of temporal government, independent of and rigidly antagonistic to the constitutional authorities of our country.

That the Mormon system is an alien, hostile kingdom within this Republic is sufficiently proven by the findings of the United States Senate Committee on privileges and elections in what is known as the Reed Smoot Case, in 1903-1907. After the most thorough and exhaustive investigation of its kind ever made in the history of our country, the non-partisan Senate Committee found this, among other things of like character, to be the admitted teaching of the Mormon priesthood:

The Kingdom of God is an order of government established by divine authority. It is the only legal government\*\*\*\*\*. All other governments are illegal\*\*\*\*. Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment are in direct rebellion against the Kingdom of God.

The Committee also found that the Kingdom imposed this treasonable covenant upon its members in the secret rites of the Mormon temple:

You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation.

The Committee furthermore found innumerable instances wherein the Mormon Church, so-called, had superseded the civil law and exercised absolutism in the political and financial affairs of individuals and committees. Among the numerous instances cited were the appointment of its apostle Smoot to the United States Senate as its ambassador and the excommunication of a prominent business man for engaging in the manufacture of salt in competition with the church salt trust. The Committee even went to the extent of saying that it had found the union of church and state in Utah and surrounding states to be most abhorrent to our free institutions and declared that candidates for office in states adjoining Utah must needs consult and secure the approval of the Mormon prophet at Salt Lake to insure their election.

True, the report of the Committee based on these findings, namely, that Reed Smoot is not entitled to his seat in the Senate, was overturned, but the findings themselves were never seriously disputed. In fact they are indisputable. They reveal the true, inner character of this diabolical system. And had it not been for Mormon political chicanery of the deepest and blackest character and political bargaining, the most shameful that ever disgraced the annals of American history, Smoot

would never have been allowed to retain his seat, since he is there as an official and therefore responsible supporter as well as direct ambassador of the polygamous, traitorous Mormon Church. This is the only church on earth granted such a privilege. This is the only country in the world that has in its highest law-making body one who has not only frequently taken but more frequently administered, as the Senate Investigating Committee said, an oath of disloyalty to his country.

In yonder Temple at Salt Lake City—not the Tabernacle but the Temple—that building through which no Christian may pass and which the United States Government on at least three separate occasions has in vain sought to enter, is a literal, material throne on which the Mormon prophet takes his seat regularly once every week. There, surrounded by his compeers in office—the hierarchs who with himself in the last analysis constitute the Mormon kingdom—they plot together for at least two full hours how they can best carry out the will of the head of that kingdom upon the people of this Republic. There they hear reports, in turn, from the political president or resident of each and every State in the Union. There also they get reports from their emissaries—the 4,000 or more young men and women abroad in our land under the guise of missionaries—as to how the Kingdom of God is getting on in this country, in other words to what degree the will of the head of the kingdom is being executed upon the people of the country.

There are multitudes of people in the United States, among them many of the very best, who do not know, and even when told are loth to believe, that the Mormon hierarchs have our country districted and subdistricted, manned and super-manned, by their representatives who regularly and systematically make reports to the head of their kingdom. It is nevertheless true and, in the light of the evil progress of the kingdom, rather challenging.

From having had absolutely no political power thirty years ago—those of their number then living being outlaw priests of an outlaw kingdom—the hierarchs of that system are today among the most powerful political individuals in America. They patronize government officials; they make bargains with great political parties; they hold the balance of power in the United States Senate; they dominate absolutely, in all things pertaining to their kingdom, six and, in part, five other States of the Union; and they transport their harems, in part or in whole, at will across our country and no officer of any Commonwealth in the land says them nay. This is some evil progress in thirty years, is it not? What will thirty more years mean if these ambitious, traitorous hierarchs be not checked in their criminal aggressions?

Nor is it to the point to ask, as many do, what can a million or two Mormons do in a country of 125,000,000? Nothing, absolutely nothing, were they diffused throughout the country at large and left free to act as are the mass of mankind. Unfortunately, however, they are neither. On the contrary, they are strategically located in the comparatively sparsely settled States of the West where they can and do multiply their power in the Capital of our country manifold over that of those of us residing in the Eastern States. Each State in the Union, as you know, irrespective of its population, is represented at Washington by two United States senators. Thus the eleven Mormon-influenced States of the West—Utah, Idaho, Wyoming, Nevada, Arizona, New Mex-

## Will They? - No!

SOME days since a letter came to the editorial desk that was significant of one bit of the undertow of present day thought. Two paragraphs in this letter were devoted to advocating the suppression by law of all organizations which are today pressing Christian moral reforms upon the several legislatures and Congress. They also appealed to Christian people to withdraw financial support from them. "They are making a nuisance of themselves," was the assertion given as a reason.

The especially offending organizations are "The Lord's Day Alliance," "The Anti-Saloon League," "The Methodist Board of Prohibition and Public Morals," "The National Reform Association" and the "International Reform Bureau."

Three questions at once flashed into mind.

1. Will this same party also advocate the same suppression by law and the withdrawal of all public support from those organizations, which are opposing in the same way, all applications of Christian principles to social conditions? Six at once suggest themselves: "The Atheists," the "Association Against the Prohibition Amendment," the "Young Crusaders," the "Association of

Women for Prohibition Reform," Will H. Hays' movie boosters and the Roman hierarchy.

2. To whom are the Christian organizations making themselves a nuisance? The letter did not specify. Doubtless these organizations are "The Importunate Widow" to a lot of politicians who fear not God but do have considerable regard for Henry H. Curran, Mrs. Sabin and John J. Raskob. Doubtless they are a nuisance to the organized exploiters of vice, gambling and crime who desire to enrich themselves at the expense of the morals and manners of the people.

3. But the third is what we want to know. Will the churches and regular clergy teach those elements of the Christian message to which these organizations are devoted, if they should be suppressed by law and public sentiment? Our conviction is that they would NOT! An occasional minister, one of God's fools, would once in a while dare to do so until he was suppressed by the same public sentiment that suppressed the organizations. There might also be an occasional deliverance by the General Assemblies or Conferences or Councils. But the rank and file of the ministers, Sunday School teachers, Young Peoples and Brotherhood leaders would be so busy about the affairs of their sev-

eral organizations that they would follow the line of least resistance, and conveniently forget the necessity of embodying social ideals in laws in order to conserve them. The Theological Seminaries are too busy with other things and presbyteries and conferences are usually in too much of a hurry to get home to abide the discussion of these matters to any considerable extent.

Kill these organizations and within twenty years we would have lost everything that has been gained in a hundred years of war against vice, greed and irreligion. These Christian organizations are all having a hard time to stand up against the withdrawal of support which has been induced by this subtle attack on them by the forces which prey but hate prayer. Carry this process but a little further and handicap them by law and commercialized vice, gambling, pornography and liquor will win their way.

There is nothing for loyal Christians to do but to support these Christian organizations or surrender. Improvement may be made in forms of organization and leadership in the future, but until those improvements are in sight Christians must carry on. Until flying is much more perfected than it is we do well to keep the family auto in good repair.

ico, Colorado, Montana, Washington, Oregon and California, in none of which has there been a single instance of punishment of Mormon polygamy for the past twenty-five years, save that which the Mormon hierarchy themselves have done temporarily for the purpose of deceiving the American public—in these eleven States, with less than one-third the population of the three eastern States—Pennsylvania, New Jersey and New York—have more than three times the senatorial representation of these States, in other words twenty-two as against six. And there has never been a time in the history of the country when twenty-two Senators did not constitute the balance of power in the United States senate.

Nor is it at all necessary, as might seem on first thought, that the Mormon hierarchy have a majority of voters in each State to control its political destiny. It is quite sufficient that they maintain a *balance* of political power, that balance so well understood and coveted by politicians. In Nevada, for example, when the population was but 41,000, the Mormon hierarchy kept 2,000 voters there; and when the population increased to 81,000, they increased their votes to 4,000—just enough to hold the balance of political power in the State.

Here, for instance, is a State in which 49 per cent of the voters are in one of the two great political parties and 49 per cent in the other. All the Mormon prophet needs to do is to keep 2 per cent of the voting population Mormon, to be able to dictate to both parties. The chairman of either party will give away the rights of his 49 per cent in order to get the votes of the 2 per cent,

for without their votes those of the 49 per cent are of no avail to him. This the Mormon prophet understands thoroughly, and assiduously takes advantage of it throughout his ever-growing kingdom. Thus we see something of Mormon strategy and political efficiency.

Nor is there any partizanship in what we have said. This Mormon question far transcends all partizanship. It is a question of patriotism, and Christian patriotism at that. We can be as non-partisan as the Mormon church itself. And it is as non-partisan as was the late Jay Gould. Some years ago he went before a committee of the Democratic legislature in his State to ask a favor for his Erie railroad, and argued that he ought to have it because he was *for* the Democratic party. A Republican holdover on the Committee said, "Why, Mr. Gould, you were here before a similar committee of the Republican legislature two years ago asking for this same favor and insisting that you should have it for the reason that you were for the Republican party. Is not that true?" "Certainly," replied Mr. Gould. "Well," said the hold-over committeeman, "you are mighty changeable, are you not?" "Not at all, sir," came the quick response from Mr. Gould. "You will observe that both times I was for Jay Gould and the Erie road." That is Mormonism exactly—always for self, caring naught for either party or country save as they can be used in the interests of the system.

Note: This article will be followed by one relating to Mormonism Commercial.

## THE CHRISTIAN STATESMAN

*Founded in 1867*Devoted to Christian Political and Social  
Science*Official Organ of***THE NATIONAL REFORM ASS'N**  
An organization of Christian citizens founded in 1863Published Monthly at the Association's  
Headquarters, 209 Ninth St.,  
Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

Wm. PARSONS, Associate Editor

Rates, \$1.00 the year, payable in advance,  
Entered as Second Class Matter, July 30,  
1906 at Pittsburgh, Pa., under Act of Con-  
gress of March 3, 1879.

## In Appreciation

The Board of Directors of The National Reform Association appointed the following as a Committee to prepare minutes on the death of W. A. C. Brown and J. R. Copeland, both members of the Board: Dr. R. H. Martin, Dr. D. H. Elliott and Dr. E. A. Crooks. The Board adopted the minutes submitted by the Committee which are as follows:

## W. A. C. Brown

The Board of Directors of The National Reform Association wishes to place on record and express to the friends of National Reform its sorrow and sense of loss in the death of one of its members, Mr. W. A. C. Brown, who departed this life on March 1, 1931.

Throughout his entire life Mr. Brown was thoroughly devoted to The National Reform cause. He had an intelligent and heart interest in it due no doubt to the fact that he sat under ministers who gave a prominent place in their preaching to the Kingship of Christ in relation to national affairs. His interest in and devotion to this cause are evidenced by the fact that for nearly twenty-five years he was a member of the Board which directs the work of the Association.

He was one of the most faithful of the Board members in attendance upon its meetings, in serving on its committees and in contributing of his means to the support of the work. Another way in which Mr. Brown expressed his interest in the cause was in extending the hospitality of the Brown home to National Reform workers and to other friends of the cause. In no other home, to our knowledge, have so many friends of National Reform been entertained.

Be it therefore resolved by the Board of Directors:

1st: That it is to the faith and devotion of friends of the cause such as Mr. Brown that The National Reform Association has been able to carry on its work since its organization in 1863.

2nd: That we will miss the presence and counsel of Mr. Brown in our meetings and the prayers and contributions by which he helped to sustain the work.

3rd: That we express to Mrs. Brown and the members of the Brown family our sympathy in their sorrow and pray that God will sustain and comfort them.

4th: That it is our hope and prayer that God will raise up other friends equally devoted to the cause to take the place of Mr. Brown and others who have been called to their reward.

J. R. Copeland

The Board of Directors of The National Reform Association expresses its sorrow and loss in the death, February 27, 1931, of one of its members, James Renwick Copeland, who for a long period had been identified with the work of our Association.

It was natural if not inevitable that Mr. Copeland should be a thorough believer in the cause represented by The National Reform Association. His father was one of the most intelligent and devoted of a number of outstanding laymen to whom the cause was greatly indebted in the early days. He thus inherited a devotion to the cause and received a thorough training in National Reform principles in his home from his parents.

For a period of at least fifteen years, he was a member of the Association's Board of Directors. During the greater part of that period he was a regular attendant upon the Board's meetings and took a leading part in the management of the Association's work. He also gave liberally of his means to support the work. He was one of the guarantors of the Second World's Christian Citizenship Conference held at Portland, Oregon, in 1913.

In more recent years on account of ill health he was unable to attend many of the Board meetings but still retained his interest in the cause contributing to its support and was retained as a member of the Board until his death.

Be it resolved by the Board of Directors:

1st: That the Board express

gratitude to God for raising up this friend of our cause.

2nd: That we will miss his counsel and his moral and financial support of the Association's work.

3rd: That it will be our prayer that God will raise up others to take the place of the devoted friends of this cause He is calling to Himself.

4th: That we express to his son and daughter our sincere sympathy in the loss of a kind and loving father.

## The Irrepressible Issue

This term was applied nearly a hundred years ago to the anti-slavery movement. For a quarter of a century the politicians on both sides tried to suppress it and keep it out of the party platforms and discussions. They tried all sorts of straddles, compromises and subterfuges. The result of this suppression was the explosion of the Civil War. Will history repeat itself today?

It is a hopeful sign when the greatest newspaper in America frankly recognizes that the prohibition issue is as irrepressible as was the slavery issue, and warns the political leaders of the futility of straddling or attempted suppression.

"The New York Times of March contains the following in an editorial entitled "An Irrepressible Issue":

Possibly the plank which the large delegations outside the Dry South offer will not speak of repeal. As ex-Governor Smith of New York innocently told the National Committee Thursday: 'Nobody has said anything about repeal except the men who don't want the amendment repealed.' But the program of the Wets means the end of national prohibition. It might be just as well at this time, far in advance of the convention, for each side to admit what the issue is. By revision, state liquor control or otherwise, one side intends to put the Democratic party on record in favor of permitting those states to be wet which wish to be wet, those states to be dry which desire to be. The other faction intends to resist such efforts in the platform committee and on the floor of the convention itself. No amount of compromise, no cluster of platform-writers, no twisting of words can keep the next Democratic National Convention from plainly saying whether it favors the retention or abandonment of nation-wide prohibition."

The time is at hand when we shall have to fight another major battle in

## Civil Law vs. Canon Law

SOME time has elapsed since the supremacy of the laws of the United States or of any of the several states have been openly challenged in the name of the Roman Canon Law. The American people have probably, most of them, forgotten the Vanderbilt divorce case in which the unholy Rota declared null and void a marriage performed under the laws of the state of New York and by an Episcopal clergyman.

They have probably also forgotten, if they ever knew it, the Anniston Alabama case. This was an instance where a priest in that city had committed a crime and had escaped to Quebec. His extradition was opposed on the ground that the "church had courts in which to try priests." He was not returned for trial but Senator Heflin because he favored that extradition was finally driven from office by Rascob influence.

Incidents like these are going on all over the world. The most recent case was in Toronto. A bishop was sued for damages by a priest who had been railroaded to an insane asylum by his superiors.

defense of the national Prohibition policy. It is fortunate for the cause of righteousness and progress that the President has taken the stand he has in this matter. If his words are what they seem to be, and no one has ever accused him of weasle wordedness, he stands for retention and enforcement of the present laws. His stand will furnish a rallying point for all who are interested in the success of this cause.

From this on the political banderilles may be depended on to wave the tariff issue, the monopoly control, the government ownership issues, the unemployment and the bonus loan issues and any other issue that they think will attract the attention of the voters from this one important moral issue.

One safe path is open for such harassed voters. That is to stick to this issue. If both parties try to straddle it, kill one of them and put a better one in its place. But of this be assured, the Christian conscience of the people of the United States will never rest under the iniquity of government partnership or participation in any legalized liquor traffic. It will fight until this irrepressible issue is settled right. If that be fanaticism well and good, we Christians are fanatics and proud of that fact.

Counsel for the bishop set up as part of his defense that Canon Law forbids any Romanist hailing his superior into the civil courts. In this case the court promptly ruled that "No citizen can be deprived of any constitutional right by any church law."

The Strickland-Malta case has recently been brought to public attention, by discussion in the House of Lords and by the continuous harassing of the Maltese government by the Italian press in that small division of the British Empire. The point at issue there was whether the church authorities were competent to declare that an appointee of the Crown was *persona non gratia* to the Vatican and demand his recall. This claim has been stoutly resisted by the British Government but has not been dropped by the Romanists of Malta.

The erection of the Vatican State doubtless has brought this whole matter nearer to a solution, by giving occasion to the Vatican to raise the question of jurisdiction over certain of her priests. Recently the Vatican protested to Mussolini's government against the act of that government in demanding of China an indemnity in the case of two priests who were murdered while on missionary service. The contention of the Vatican was that these priests were citizens of the Vatican State and not under the jurisdiction of the Italian Government. This contention so far has been pressed only in the case of certain Orders which have peculiar relations to the Vatican and not for all priests or the Roman laity.

Just now the claims of the Roman Church to a share of the tax collected school funds for Parochial schools is being pressed in England, Scotland, New Zealand and Prussia as well as in the United States. The claims of Father Ryan of the supremacy of the Canon Law over the Civil Law in all matters involving moral principles like prohibition and marriage laws as they apply to members of the Roman Church are also being asserted in several Protestant countries.

The whole matter of citizenship in various countries of Romanists is in confusion. The attempt on the part of the Vatican to make a distinction between the orders like the Jesuits on the one hand and the regular parish priests and the laity

on the other, and between spiritual and moral matters and secular affairs is vitiated by the reservation of the exclusive right to determine what is moral and spiritual and who are citizens of this newly erected state.

In the meantime there is one safe course for the American people. That is to repeat the action of 1928 whenever and wherever anyone claiming allegiance to the Vatican becomes a candidate for office. A second line of safety is to enforce the civil law and court decrees with utter disregard of the claims of the Rota for jurisdiction in any matter touching the civil law.

It may cost a few such political defeats such as suffered by Senators Simmons and Heflin to awaken the American people as to what is involved in this clash of claims and what Rome is trying to do, but no battle was ever won without casualties and American freedom is still worth whatever sacrifice is necessary to protect it.

## Dance Halls

### Then and Now

Jane Addams gives the following striking contrast between the dance halls before the coming of prohibition and as they are at the present time.

"Before prohibition one of the worst features of dance halls was drunkenness among the men patrons. As to the girls, this condition was used by the myrmidons of vice for grosser evils. Now at one of the large dance halls in one evening out of 4,500 people examined only three were found to be carrying flasks. Every boy who pays an entrance fee is examined for a flask and if one is found it is taken from him and its contents poured into the sewer."

A mere detail, of course, but strikingly significant and well worth the effort of prohibition to bring that much improvement.

The Honorable H. C. Nixon recently declared on the floor of the Ontario legislature, that the only hope of the government for preventing a \$6,000,000 deficit in 1931 is to increase by \$2,500,000 the profits on the sale of liquor in the government stores. This frankness is illuminating.

## Association Activities

During the month of May Mrs. Shepard and Mrs. Pritchard have been carrying on the Anti-Mormon work in Allentown, Pennsylvania and vicinity. Up to May 18th, Mrs. Pritchard had twenty meetings scheduled. In all these places they have met with a hearty reception and the meetings have been well attended. They expect to come on to Pittsburgh near the close of the month where they will conclude their work until after the summer vacation period.

Reference was made in our last issue to a case appealed from the Supreme Court of the state of Washington to the Supreme Court of the United States involving the right and duty of the state to use the Bible in its public schools. This case was docketed in the Supreme Court of the United States on May 4th. In the appeal the claim is made that the section of the Washington constitution forbidding religious instruction in her public schools is a denial to citizens of the United States of rights guaranteed in the United States Constitution and other fundamental documents of our national life. The case involves not only the right of daily Bible reading in the public schools but also of Bible study courses in the schools. The Board of Directors of The National Reform Association voted at its April meeting to lend every possible assistance to those making this appeal and appointed the following committee to have this matter in charge: Attorney W. J. Aiken, Dr. T. D. Edgar, Dr. Hugh Leith and Dr. R. H. Martin.

The Board of Directors of The National Reform Association has under consideration the preparation and publication of a "Manual on the Christian Sabbath." It is believed that in view of the agitation constantly going on against our Sabbath laws and against the sentiment for a sacred rest day there is need for a manual that will furnish those whose responsibility it is to guard the Sabbath against these attacks with up-to-date information regarding the Sabbath situation in America; with information regarding the forces at work transforming the Sabbath into a holiday and the methods of their operation; with the truth regarding the Sabbath laws of our states and with arguments that meet the

popular objections constantly urged against them; with an appraisal of the contribution the Sabbath has made to our American democracy and civilization and the necessity of maintaining the religious Sabbath if our Republic is to continue and the needs of our Twentieth Century life are to be met. At its last meeting the Board voted to proceed with this undertaking provided funds can be secured to meet the expenses of preparation and publication of the Manual. Here's hoping for some friend or friends of the Lord's day whom God has blessed with means to render a great service to the cause of Sabbath observance. May the Lord direct us to such persons and put it into their hearts to provide the necessary funds.

The National Reform Association has presented the pageant "Liberty Bell" with its great patriotic temperance message seven times since the last account of its presentation in *The Christian Statesman*. A Steubenville, Ohio, cast presented it three times as follows: in the high school auditorium of Steubenville to an audience of at least one thousand people, in the high school auditorium of Weirton, W. Va., and Mingo Junction, Ohio, to audiences of 500 in each place. All of these audiences were made up largely of young people. Mrs. Maude Bevan for many years president of the Steubenville W. C. T. U., contributed greatly to the success of the pageant's presentation in the above places by her untiring efforts. We are also in her debt for the hospitality of her home graciously extended to our director during his stay in Steubenville.

The pageant has also been presented four times in different sections of Pittsburgh, Pa., by an outstanding Pittsburgh cast as follows: in the Community Auditorium of the First United Presbyterian Church, North Side, Dr. J. Alvin Orr, pastor; in the Sixth United Presbyterian Church, East End, Dr. A. R. Robinson, Pastor; in the Mt. Lebanon Presbyterian Church, Dr. Hugh Leith, pastor and in the Bellevue M. E. Church, Dr. John B. Magee, pastor. In each presentation, except one, the audiences numbered from 400 to 500.

In the Pittsburgh presentations the two leading parts, that of Mr.

Bottle and Miss Liberty Bell, were taken by Mr. Wycliffe McCracken who is also the director of the pageant, and Miss Emma Ochiltree of East End, Pittsburgh.

A cast of eighty persons is required to present this pageant. The casts which have been presenting it in various places since last fall, many of whose members hold responsible positions and are very busy people, have in every case given their services without charge as a contribution to the temperance cause.

Mr. McCracken, under whose direction the pageant has been presented since last fall, has proven himself to be a most capable and efficient trainer and director and has won the good will and admiration of the members of the different casts he has selected and trained. The large measure of good accomplished by the successful presentation of the pageant has been due in good part to his untiring efforts.

A temporary defeat has been suffered in the Michigan campaign for the Bible in the schools, House Bill No. 380 providing for required daily Bible reading in the public schools of the state died in the Committee on Education to which it had been referred. Ten Michigan citizens presented reasons for the passage of the bill at a hearing before the Educational Committee while only one—a Jew from Detroit—appeared against the bill. It is believed the majority of the Committee were favorable to the bill but the Chairman was strongly and aggressively against it and dominated the Committee. In response to letters sent throughout the state many individuals wrote their representatives in the Legislature urging the passage of the bill and many organizations took favorable action and sent it in. The bill would have had a good chance of passage had it not been smothered in Committee.

Dr. Fleming who had charge of the campaign for The National Reform Association and who also, as its Executive Secretary, represented the Michigan Citizens Committee on the Bible in the schools, deserves great credit for his indefatigable efforts to secure the bill's passage in the face of an apparent set up against it.

We are disappointed but not discouraged at this defeat. The work done on behalf of the bill, the letters and literature sent out, the addresses made and the interviews

with many prominent persons will not be lost. This will all have its educational value in the effort which will finally be successful in Michigan, if our faith and courage do not fail.

Without the enactment of any law, great progress has been made in Michigan in the past ten years in the return of the Bible to the public schools as the result of the educational campaign carried on there and great progress can still be made even though the Legislature for political, practical or other reasons, refuses to respond to the public demand for legislation on behalf of required daily Bible reading and elective Bible study courses in the schools. The progress would be much greater, however, were the Legislature to meet what we believe to be its responsibility in this matter.

The National Reform Association believes its educational campaign in Michigan in the past ten years during which time its speakers have presented the case of the Bible in the schools in more than a thousand meetings in two hundred cities and towns of the state, has accomplished great good. Confident of the righteousness of this cause and assured of its final triumph, it purposes to continue the campaign until its goal is attained.

### Mrs. Shepard's Letter

There has arisen quite a tempest in a teapot in Zion and a very bitter controversy is on in the holy Salt Lake City.

A periodical dedicated to the interest of Zion and her cause has been issued by Edward Janoschek. The paper is called "The New Era." In the first issue the editor makes quite an attack upon the authorities in his church, saying, "that within the precincts of the divinely ordained church institutions the wicked rule and that as a consequence the people have a cause to mourn. This state of affairs existing to a limited degree for many years, has now entered dimensions which call for a cleaning of the sanctuary."

With this aim in view, Mr. Janoschek mailed a registered letter to the prophet of the "Church of Jesus Christ of Latter Day

Saints" relating how a pamphlet entitled "The Mask of Mormonism; A Challenge," had recently been placed in his hands and he had found that the charges made in this leaflet were well grounded, and in his letter to the prophet he enumerates them as follows:

First: That under your direction, a number of members of the church have been excommunicated for practicing polygamy, while a select few (the upper state) are permitted to live in these relations without being molested.

Second: That in the year, 1924, a female member of the church to whom you had formerly proposed marriage in England, was upon your instigation, allured from her home on the pretense that she was wanted to administer in Relief Society work, and carried away in an automobile and that a doctor pronounced her insane and she was placed in the insane hospital at Provo, where she was kept until a threat was made by her relatives in England to request an investigation of her case through diplomatic channels.

Third: That in the year, 1920, you and President Nibley mortgaged the entire property of the church as a security for a loan contracted, amounting to \$8,000,000.00 in favor of a sugar company in which you were interested; that this indebtedness has grown now to \$23,000,000.00 and that the payment of the interest on the indebtedness proves to be a staggering burden.

President Heber J. Grant failed to reply to these attacks until the Semi-Annual Conference met in Salt Lake City on April 3-4-5 and then, in no uncertain terms, he replied to the charges. He said, "Wherever the authorities of the church have been able to locate the unlawful practice of plural marriage and secure sufficient definite knowledge to warrant their conviction, they have, without fear or favor, been dealt with and excommunicated from the church." Continuing he dealt with papers and publications that made slanderous attacks upon leaders of the church and had circulated, as widely as possible, their literature, even sending defamatory pamphlets to the missionaries of the church in their fields of labor, extending into Europe.

Dealing with polygamy, he stated most emphatically "that the church does not countenance, aid, abet, tolerate or sanction the contracting of so-called plural mar-

riage." We would have more faith in the prophet's denial if he would take out of the "Revelation on polygamy" from page 463, Sec. 132 of the "Doctrine and Covenants." For in paragraph four it plainly says, "I reveal unto you the new and everlasting covenant (polygamy) and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into very glory."

We would have more faith in his public utterances if they would cease having Sunday School lessons on the noted polygamist of the old Testament and of the Mormon church.

We would have more faith if it had not been our privilege to meet many of their new converts who have testified that they accepted a belief in the principle of polygamy before they were accepted as members.

We would have more faith if it had not been our privilege to know intimately one woman convert who was told in the east that they no longer taught polygamy and on her arrival in Salt Lake City to go through the secret Temple, she was turned back before she had gone half way through, because they said, "she was not one hundred per cent Mormon until she accepted polygamy."

We would have more faith in the prophet's utterances if anywhere he had said, "we do not believe in the principle of polygamy." He failed to mention a belief in the principle anywhere in his address.

It is forty-one years since the church promised to give up polygamy. Don't you, my Christian friends, feel like polygamy has been a long time in passing away?

We are in Allentown, Pennsylvania and vicinity and are meeting many fine people and getting our message into the hearts of these splendid Christians. The Mormon elders are here and busy at their proselytizing. They have been in our meetings and on one occasion, I had to ask them to be orderly as they were disturbing those around them.

Keep us in your prayers as we carry on.

Governor Emerson of Illinois vetoed the Enforcement Law repealer passed by the legislature of that state in obedience to a straw vote at the last election. His ground was that the bill sought to undermine and not support the Constitution.

## Political Witch Doctors

JUDGING by the prescriptions issued recently to the American people to cure ills of our body politic, we have not left the jungle far behind us in this year of grace 1931.

The mayor of Reno, Nevada, works himself up into a mild frenzy over the inconsistency and hypocrisy of cities, having laws which prohibit gambling, and then permitting it and fostering it for the graft it can pay. He persuades the legislature which makes laws for that patch of cactus, desert sand and divorce colonies to repeal all laws against gambling. Now he says that the residents of said divorce colonies can legally amuse themselves in any sort of a game while waiting for the legal separation and freedom. But if history has taught us anything it is that wide open gambling corrupts the morals, promotes crimes of all sorts, dissipates thrift, disturbs the peace and attracts all of the gaddies of the underworld. His cure is worse than the disease.

That same legislature, having its combined heart wrung by the amount of suffering and marital unhappiness which oppress the idle rich and the criminal classes of the country, partly, no doubt, by the action of the legislatures of Idaho and Arkansas in reducing the term of residence for quasi citizenship on the part of seekers for easy divorce, undertake to cure this misery by reducing their term of residence to forty-two days. Again common sense as well as history tell us this plan of easy divorce piles up suffering and misery, as little else which comes into marital life does. If any one doubts this let him read for a starter, Owen Johnson's book, "The Children of Divorce."

Now comes Congresswoman, Mary Norton of the Province of Baltimore, who represents part of the state of New Jersey and throws a fit over the number of women who are learning to drink under prohibition. Her cure is to repeal the Eighteenth Amendment and again legalize the liquor traffic so that there will be a saloon on most prominent corners, sometimes on all four corners, as it used to be in Mrs. Norton's city of residence. Poor deluded soul, if this is a delusion and not just politics, she may be all right in some things but in this she is off both as to her assumption of fact that many women

are learning to drink under prohibition, and the conclusion of her reasoning that they would abandon the habit and stop learning it, if the saloon came back. Folly is never cured by catering to it.

Then Mrs. Sabin wants to reform prohibition by replacing it entirely and Sir John Rascob wants to cure the ills of bootlegging by submitting the Constitution to local referendums and Commissioner Anderson wants to cure the political corruption by returning to the South Carolina system.

The average witch doctor, who gives a concoction of dried frog's eyes, alligator's liver, snake's tails and cow dung to a tuberculous patient is a sensible practitioner compared with these caterers to vice who have persuaded themselves that their political nostrums will promote the welfare of the American nation. The said witch doctor's prescription does little harm as a rule but these political prescriptions would create conditions far worse than at present exist.

### Line Up

In a pamphlet sent out under the frank of Senator Jones of Washington is this excerpt from an address recently delivered in Washington, D. C., by Dr. Arthur McDonald. The full address is carried in the Congressional Record for March 4, 1931.

"All criminals, bandits, ex-convicts and thugs; all street walkers, harlots, prostitutes and degenerates are against prohibition. But the good church people, the humanitarians, those who try to help and uplift others are for prohibition. Therefore do not split hairs; join one crowd or the other. As the Bible says, 'ye cannot serve God and Mammon.'"

Of course we know that Mrs. Sabin, the Roman Hierarchy, Alfred E. Smith and Presidents Church and Butler will resent this classification; but that they are working with this bunch, to turn back the hands on the clock of human progress, is too evident for controversy. The left wing and the center of their army are the forces of greed, vice and crime.

We are glad whenever we hear any modern Elijah call, "Who is on the Lord's side let him line up."

### Current Prohibition Events

Little comfort can be extracted by the Wets from the recent happenings in the present Whiskey Rebellion. Here are a few of them.

Mrs. Sabin, representing the "Women's Organizations for National Prohibition Reform" (a deceptive title) declared that she represented 300,000 women when she recently called upon President Hoover and presented him with a protest against his policy of supporting the Eighteenth Amendment. Coming the day after, Mrs. Henry W. Peabody called on President Hoover and representing a constituency of 12,000,000 assured him of their support, its effect may well be imagined. It would take a lot of gold and brass to overcome such odds.

The Court of Appeals of the District of Columbia has just barred a convicted bootlegger from American citizenship on the grounds that he evidently is not attached to the principles of the Constitution.

A worker for the Survey Graphic recently reported several months investigation as to the amount of drinking today in the various industrial centers. He summarized it thus. "All the speakeasies of Homestead, Pa., are not handling in a whole average day as much of either money or alcohol as crossed a single average saloon bar during a single morning of 1919." That holds for all.

The Department of Justice issued under the date, May 5-31, a compilation of the laws of the several states, which require the teaching in the public schools of the effects of alcohol and narcotics on the human body. The pamphlet shows that all of the states but Arizona and Wyoming have such laws. Thirteen states have special Temperance Days when the entire time is given up to this task.

New Jersey may be as wet as the Atlantic in sentiment, as former Governor Teddy Edwards said he would make it, but Federal Judge Avis sitting in Trenton during the March term of court padlocked 180 places to remind them that the United States is enforcing the prohibition laws in spite of their wetness. That means a fine of approximately \$275,000 in the aggregate.